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EAST AND WEST.

(A Lecture delivered by Pandit R. S. Vedachalam.)

Man is a social being. The very earliest records of man distinctly show that he lived in the midst of those who were related to him by flesh and blood. In the oldest hieroglyphic writings of Egypt, in the cuneiform inscriptions found in the ruins of Chaldea and in the preserved traditions of the Aryans, the Dravidians and the Chinese, we never find him as an isolated individual thrown up by accident on this earth aud moping like a stupid bird on the lonely branch of a forest tree, but as a spirited and cheerful being enjoying the company of his parents and sons, brothers and sisters, and friends and relations. Thus, to associate oneself with the beings of kindred nature, has from time immemorial, been the strongest instructive element in the character of man.

And, as a consequent result of this social function, a healthy interchange of thought increased with the gradual increase of time and evoked in man all the latent powers of his intellect. This naturally led to what we call civilisation which, in an appreciable degree, has drawn together the scattered tribes, clans, and communities into one organic whole. What is civilisation but that which brings into one main current the different channels of thought which the different classes of people have given rise to? What is civilisation but that potent force which breaks through the barriers

of once useful but now useless social and religious ideas that kept one people from an other people and one nation from an other nation? And, what is civilisation but that beneficial influence under which everybody feels the power of his independent thought getting stronger and stronger with the accretions of other thoughts of other people? Civilisation consists not, as is conceived by some of our young men, in the vain embellishment of fashionable dress and the unpleasant affectation of manners, but in the natural simplicity of thinking and the moral purity of heart. There and there alone does the secret of civilisation lie hidden.

Now, then, the modern civilisation, the rare product of this inborn social desire has brought the two great nations, the eastern and the western into closer union and intimacy than they were in ancient times. The characteristics of the physical, intellectual and moral and religious lives of the two nations, the steady growth of their civilisation and the influence which the one exerted upon the other whenever there occurred any chance of their intercourse, constitute an interesting study of the historian. But, as this study of the past is highly useful in stimulating the efforts of the present and future generations to better their conditions of life, it is also of great importance that every one of us should at least have a tolerable acquaintance with it.

To begin first, with the physical conditions of the two nations as they were in ancient times. Though very little is known of their lives in the Pre-historic ages, yet the few mentions made of them in the old Tamil and Greek literatures at the dawn of the historic period enable us to form a faint picture of their situations in antiquity. But, our observations with regard to the western nations are primarily confined to the Semitics, the Greeks and the Romans, for, at that remote period, others in the west were savages that were plunged in barbarism. Here, again, in India our attention chiefly occupies itself with the Dravidians of the south, for our knowledge of the Aryan relations with the westerns has no evidence from historic sources, except as based upon philological grounds.

The oldest reference to the intercourse of the west with the east is to be found in the Hebrew Bible, in the ninth and tenth chapters of the first book of the Kings. Nine hundred and ninety two years before Christ, *i.e*, two thousand and nine hundred years ago, King Solomon of Jerusalem sent his navy to Ophir which was at that time a thriving seaport in the east. And his merchants brought from thence plenty of almug and ahalim trees, spices, precious stones, gold and silver, ivory, apes and peacocks. And

the names mentioned, in the Hebrew Bible for some of these articles are, algum, ahalim, karpion, koph, tukhim, etc. The Hon. Mr. Twistleton and other scholars of recent times, having been rendered unable to trace these words to Hebrew origin, sought to find out their source elsewhere. At last, Dr. Caldwell, one of the gifted scholars of the Dravidian languages, derived them from anugam, ahilam. karuva, kapi and thogai, four of which except kapi belong to Tamil. And in accepting this view of Dr. Caldwell Professor Max Muller wrote: "If this etymology be right it would be an important confirmation of the antiquity of the Tamilic languages spoken in India before the advent of the Aryan tribes." Even after this grand discovery had been made, the seaport Ophir from whence these articles were exported to Jerusalem, puzzled the philologists so much that they were all left in the end in an uncertain attitude as to the exact identification of it with some place in India. "Of these articles" says Prof. Max Muller in attempting to seek for its identification, "ivory, gold and apes are indigenous in India, though of course they might have been found in other countries likewise. Not so the algum tree, at least if interpreters are right in taking algum or almug for sandal wood, or the peacock. Sandal wood as pointed out before, is peculiar to India, and so is the peacock. That the peacock was exported from India to Babylon is shown by one of Pali Jatakas." From this it will be manifest that the seaport which exported these articles to the west cannot be sought for other than in India. And the pure Tamil names of these exported Indian products also clearly point out that Ophir cannot but be some seaport town situated in South India, the geographical position of which affords an easy means of access to foreign nations who come by sea. Under this impression I was, for the last few years, making inquiries in this direction and fortunately for me, I was ultimately led to identify the port Ophir with Uvari, at present, a small village near Tuticorin. That the ports Korkei, Kumari and Uvari of the ancient Pandian Kingdom and Kavirippumpattinam of the powerful chola country had been centres of great commercial activity where trade with foreign nations was carried on, on a very extensive scale, is vividly brought before our mind by the descriptions in the old Tamil epic Silappadikaram and in the still older lyrics Pattinappalai and Agananuru. How hospitably were the foreigners received by our forefathers, how peacefully and honestly was the trade going on between them and how ably were the exports and imports managed by the officers appointed by the Tamil kings for the purpose, themselves from an interesting theme of study, but limit of time prevents me from entering into details. I wish all the earnest students of Tamil had better refer to Silappadikaram and Pathuppàttu especially.

Here, it must be borne in mind that this early intermingling of the two nations determines the degree of civilisation which they had attained in ancient days, that it still remains the creative element in shaping the lives of the two people and developing their productive powers to an unlimited extent, and that it will ever serve to explain the most intricate points in the history of their mental, moral and religious ideas, which have been incorrectly interpreted and studied by many a historian without being able to recognise the hidden key to their easy solution. Now, it helps me very much to explain to you in the succeeding portions of this lecture the formation of our Indian life in the past, present and future.

Again, this intercourse of the two nations which had most probably taken its rise thousand years before the Christian Era did not stop therewith, but it continued onward without interruption. In the subsequent epochs we find the civilisation of the one people highly spoken of by the other. "Herodotus, the father of Greek history, lived in the fifth century before Christ; and although he never visited India, he gives accounts of the Hindus from reports which are valuable, although he mixes them up with legends and stories, and often confounds the customs of the Hindus with those of the uncivilised aborigines who still inhabited large tracts in India. Herodotus tells us that the Indians were the greatest nation of the age, that they were divided into various tribes and spoke different tongues, that they procured great quantities of gold in their country, that India abounded in quadrupeds and birds larger than any other country, and produced wild trees which bore cotton from which the Indians made their clothing."

Again, we know of the splendid accounts of the North India given by Megasthenes, the Greek ambassador who came to India in the fourth century before Christ and lived in the court of the great monarch Chandragupta.

Again, we find the great and zealous Buddhist King Asoka sending in the third century B. C. Missionaries to Syria, Macedon and Egypt to preach there the moral religion of Buddha.

Again, we see at the beginning of the Christian Era the Tamilians going forth as far as Italy. "The ancient Dravidians" says Mr. R. C. Dutt, an able historian of ancient India, "appear to have had a civilisation of their own before Aryan civilisation was imported into their land. We have said something of the Pandyas who founded their Kingdom in the extreme south many centuries

before the Christian Era. Strabo speaks of an ambassador from King Pandian to Augustus, and it is conjectured that the ambassador was from the Pandya country. At the time of the Piriplus, the Pandya Kingdom included the Malabar coast; and from the frequent mention of this country by classical writers, we know that the Pandya Kingdom was sufficiently civilised, in the centuries immediately before and after the Christian Era, to carry on a brisk trade with the western nations."

Besides these references of a historical character to an early intercourse of the two nations there are also frequent allusions to it in some of our old classical works. That wine and other intoxicating liquors were imported into India by the Bactrian Greeks or Yavanas, that machines were constructed and great architectural works were carried on under their supervision, that the body-guards of the Indian princes and maid servants of the royal household were mainly composed of Yavana youths and girls, are all clearly indicated in the old Tamil Classics and in such Sanscrit works as Sakuntala of Kalidasa.

"யவனர், நன்கலந்தந்த தண்கமழ் தேறல்
பொன்செய் புனைகலத் தேந்தி நாளும்
ஒண்டொடி மகளிர் மடுப்ப மகிழ்சிறந்
தாங்கினி தொழுகுமதி யோங்குவாள்மாற."

"மகத வினைஞரு மாராட்டக் கம்மரும்
அவந்திக் கொல்லரும் யவனத் தச்சரும்
தண்டமிழ் வினைஞர் தம்மொடுகூடிக்
கொண்டினி தியற்றிய கண்கவர் செய்வினை."

"செம்புருகு வெங்களிகள் உமிழ்வதிரிந் தெங்கும்
வெம்புருகு வட்டுமிழ்வ வெந்நெய் முகந்துமிழ்வ
அம்புமிழ்வ வேலுமிழ்வ கல்லுமிழ்வ வாகித்
தம்புலங்களால் யவனர்தாட்படுத்த பொறியே."

These few quotations taken from the old Tamil Classics are sufficient to substantiate my statement with regard to the prominent part played by the Greeks in the ancient Indian life. The two mixed together so intimately that the physical life of India had been largely coloured by the civilisation of the West, while the West itself was simultaneously receiving the intellectual and religious impress of the Indian thought.

At this point our inquiry shifts to the second item and our considerations are brought to bear upon the much interesting question of the intellectual life of the two people. To me it seems

that the East and the West present two aspects of the human mind. While the predominant tendency of the West is to view the outward nature of the universe and draw instructive lessons from it, that of the East is to study its inward essence and become itself eternally unified with the indescribable bliss of that vital principle of Love. By this I do not mean to say that the West was absolutely foreign to all the intellectual processes of the human mind, nor is it my intention to speak that the Indians were practical fools who had forgotten themselves in their amazing flights of sublime thoughts into the unknown regions of mystic spirit. All that I wish to impress upon your mind is that the two nations were placed under two different circumstances of which one was more conducive to a wholesome growth of intellect than the other. It must not be overlooked, in this respect, that the position of the two countries, the variation of climate and other environments had much to do in influencing the mental make-up of the two people. And, therefore, it is that the one was much attached to the physical universe, while the other occupied themselves with intellectual problems. Even at the present day when questions on the existence of an underlying principle of unlimited intelligence and the secret relation in which it stands to matter and individual souls are being discussed with ardour and sincerity on rational and indisputable grounds, we find it very difficult for European scholars of scientific culture to sever themselves from gross materialism.

But of course it is undeniable from what we gather in the old Greek and Hebrew literatures in the shape of evidences, that germs of moral and religious ideas lay imbedded in the life of the early day Greeks and other nations of the West, but an impartial comparison of the oriental and occidental literatures discloses the fact that not only the amount of intellectual work done in the East far outweighs that of the West but also the system and order into which the different lines of Indian speculation were brought, rises into greater prominence by the side of the unsystematic and disordered fragments of Western thought which have not yet assumed definite and conclusive form. Even when surrounded by all material comforts that engage the attention of man, there are moments in which the workings of his mind do not stop with them but go on sounding into the mysteries of the universe and bring back with them the stray experiences which they have acquired. Only such stray and unsettled thoughts are found in the oldest writings of the Western nations. Even the later writers and renowned philosophers such as Plato and Aristotle have not left us any decisive and perfect form of their thought work. But with

the intellectual savants of India the matter was otherwise. Long, long before the dawn of real historic period they had thought out and solved to their extreme satisfaction all the important problems of metaphysics and brought them into an orderly and systematic whole. They never placed us in suspense and uncertainty as to their exact opinion of a particular system of thought. You will be pleased to hear this marked difference between the East and the West expressed by a veteran European scholar who spent his whole lifetime in studying the monumental works of the two countries and did greater service to the two than any body else, by bringing them to a better understanding of each other and to a mutual appreciation of their merits. I allude to the late Professr Max Muller, who in his great last work—The six systems of Indian Philosophy–dwelling on the subject I have just dealt with, writes that "The mere tenets of each of the six systems of Indian Philosophy are by this time well-known, or easily accessible, I should say, than even those of the leading Philosophers of Greece or of modern Europe. Every one of the opinions at which the originators of the six principal schools of Indian Philosophy arrived has been handed down to us in the form of short aphorisms or sutras, so as to leave but little room for uncertainty as to the exact position which each of these philosophers occupied on the great battle field of thought. We know what an enormous amount of labour had to be spent and is still being spent in order to ascertain the exact views of Plato and Aristotle, nay, even of Kant and Hegel on some of the most important questions of their systems of philosophy. There are even living philosophers whose words often leave us in doubt as to what they mean, whether they are materialists or idealists, monists or dualists, theists or atheists. Hindu philosophers seldom leave us in doubt on such important points, and they certainly never shrink from the consequences of their theories"

Here, while I agree with this view of Prof. Max Muller, it seems to me from the tone in which he spoke that he meant as if the philosophers of the West had consciously concealed their definite opinions on the ultimate problems of the universe, for fear of losing their life if they were made public. If that were his idea, I most respectfully differ from him. From what has been said in the preceding portion of this lecture, it will be clear to you that the ancient philosophers of the west had left behind them their indefinite and inconclusive fragments of thought, not on account of their perilous situation but on account of their imperfect knowledge of final truths and of consequent lack of self-reliance. Inasmuch as

they had just begun to reflect upon the inner life of the universe only after coming into contact with the East and imbued with the tenor of its thought, and as they had not before any such heritage of thought all of their own to guide them into the tangled maze of the wild spiritual region into which they now entered with firm and independent footsteps, they returned from their bold excursions with what they had gleaned and left them to posterity with a real sincerity of purpose and with great expectations of the future.

Yet to bring this fact into still clearer light, I shall proceed to compare the oldest condition of the Western thought with that of the Eastern. Opening the History of Philosophy by Dr. Windleband, you will find it stated at the very beginning of the introductory chapter that "If by science we understand that independent and self-conscious work of intelligence which seeks knowledge methodically for its own sake, then it is among the Greeks, and the Greeks of the sixth century B. C. that we first find such a science,—aside from some tendencies among the peoples of the Orient, those of China and India particularly, only recently disclosed." Leaving out of consideration other points mentioned in these lines, we come to know the most important truth that the Greeks had no science of thought prior to the sixth century before the Christian Era. I call your special attention to the sixth century before the Christian Era—the sixth century when the efforts of the Greeks had just commenced to strike root into the fertile soil of intellect, here, in India, Baghavan Gautama Buddha was preaching his finished moral religion to the masses, here the different lines of philosophic activity which had been steadily developing some hundred centuries before Christ, now, converged to the vertical point of crowning success in the ideal religion of Buddha, here the renowned six systems of philosophy Sankhya and Yoga, Nyaya and Viseshika, Mimamsa and Vedanta now assumed definite and systematic shape. While this sixth century before the Christian Era marks the daybreak of Greek philosophy, it was already the brightest noon in which the Indian intellect shone forth in all its splendour and glory.

After seeing this remarkable difference in the degree of intellectual development of the two nations, after seeing the early and continual blending of these two from the remotest past, does it not follow as a necessary conclusion that the Western thought was to an unlimited extent influenced by the intellect of the East? Does it not follow that the account that Pythagoras the profound Greek philosopher was much influenced by Eastern ideas, is a veritable

truth? Some would say that Pythagoras borrowed all his learning from the ancient Hindu Philosophers. But in agreement with the arguments of Prof. Max Muller set forth against such an assumption, it is my opinion that so great a thinker as Pythagoras did not borrow his ideas from the Hindu sages but that he was to a marvellous extent influenced by their characteristic lines of thought. If this also is denied, then from where did he learn 'the doctrine of the transmigration of souls and the doctrine of final beatitude'? From where did he learn 'his ascetic observances and prohibition to eat flesh and beans'? And from where did he acquire the knowledge of the elementary principles of Geometry except from the ancient Sulva Sutras, his notion of the virtues of numbers and his idea of the five elements except from the Sankhya philosophy of Kapila? Is it not strange that these ideas which bear the stamp of the great intellectual achievements of enlightened and by-gone ages and which are quite foreign to the whole region of Western thought took their rise in the Greek soil at the very dawn of human introspection?

For many hundred years before the sixth century B. C., Sages of India had been interesting themselves in the discussions of profound psychic and philosophic problems as is manifest from the dialogues in the Kena, Chhandogya, Brihad Aranyaka, Svetasvatara, Kaushitaki and other upanishads; whereas, in the West, preceding centuries had been a perfect dark blank from which not even a glimpse of thought was forthcoming. And in the subsequent epochs too, nothing as a systematised whole appeared in the west which would bear comparison with the works of Tiruvalluvar and Nakkirar, Nilakanta and Sankara. All through the ancient periods of the west, the one thing which stands in strong relief is the knowledge which they possessed of the physical world. "That in very early times kings and nobles and sages in India should" says Prof. Max Muller "have been absorbed in philosophical questions seems no doubt strange to us, because the energies of the people of Europe, as far back as we know anything about them, have always been divided between practical and intellectual pursuits the former, in ancient times, considerably preponderating over the latter." Does not this just declaration of an European scholar receive it corroboration in the accounts given by the Greek ambassador who came to India in the fourth century B. C. "They live," writes Megasthenes speaking of the ancient Indian Sages, "in a simple style, and lie on beds of rushes or skins. They abstain from animal food and sexual pleasures, and spend their time in listening to serious discourse and in imparting their knowledge to such as

will listen to them." These overwhelming evidences obtained both from internal and external sources establish, beyond all doubt, that the intellectual development of the East had attained its zenith many centuries prior to the appearance of western thought, that, as these two nations had mingled together from the remotest past, the one received the influence of the other and that Pythagoras, Socrates, Plato, Aristotle and other succeeding thinkers of the west were greatly indebted to the Sages of India, for the spiritual knowledge they had acquired, though not borrowed, from them.

Now coming to consider the third and the last point the moral and religious life of the two nations. Although in all countries the social relations in which the primitive people had stood to each other necessitated the outgrowth of moral principles quite independently of religious considerations, yet in the succeeding periods of human history we find them associated with religion. This association has, in later days, become such an intimate one that the moral ideas have come to be viewed upon as part and parcel of religion. It seems to me that this intimate union of the two had been very effective in so far as it tended to bring the emotional and practical sides of human mind into harmony. But for this salutary union, the adherents of ancient religions would have gone astray and brought about many evil and wicked results on the subsequent generations. All the religious people think it their incumbent duty to lead a virtuous life and to guide their fellow beings into just and honest ways.

When studied in the light of Indian philosophy, this combination of religious and moral principles becomes all the more necessary for the amelioration of mankind; bnt when it is studied from the standpoint of Western thought the separation between them becomes wider and wider till the degradation of humanity is complete.

The moral ideas that merge in a religion become one with it in significance and colour. The more bright the religion, the more bright do its morals become and the more dull the one the more dull the others too become. Take, for instance, that a peculiar religion teaches that those who do not believe in its dogmas should be put to death, for their lives are useless and they can never attain to salvation according to its own standpoint. Well, what do you think about the moral conception of its votaries? Probably, to slay the unbelievers would be their high moral conception. And I believe they would not hesitate to accomplish their object, if

opportunity favours them and nothing stands in their way. Now, is not that religion responsible for their inhuman action which is justified by that startling religious teaching?

Again, suppose that another religion inculcates the worship of one particular god but prohibits not either of drinking or killing animals and eating the flesh thereof. What would be the standard of morality in the eyes of its followers? Of course, there would be bloodshed of poor and innocent animals and Bacchanalian revels of wine and whisky which present a sight at once loathsome and nauseous by the side of which pretended worship of that particular deity and church-going-policy observed with diligent punctuality. This mode of conduct will be deemed by them as a high moral principle.

Seeing, therefore, that the moral ideas depend for their refinement on the virtue and dignity of their religious dogmas, Mr. Gorham observes that "It is, in fact, clear that only as religion is purified and uplifted by ethical impulses does it become a civilising force."

Well, let us see whether the Western religions have in them that high moral tone which is necessary for the guidance of their adherents. As is seen from the preliminary portion of this lecture, even in the dim past ages it was the Western that had brought into India wine and other intoxicating liquors, as is the custom now-a-days. We do not find in the whole range of old occidental literature a single allusion either to the vegetarian diet or to the prohibition of animal slaughter.

Whether of man or of animals killing is always associated with a cruel heart. It is inconceivable how kindly feelings can exist by the side of cruel and selfish thoughts intent upon slaying innocent animals in order to gorge their flesh. It is inconceivable how this unbridled running after the gratification of unusual desires and animal appetites can lead to the purification of the tainted Souls. It is further inconceivable how the religion whose object it is to lift up the soul from the clammy quagmire of passions and rank ignorance, can itself sink it into intoxication and butchery. There is not a single religion in Europe which enforces the repression of animal desires or prohibits flesh-eating and killing. Accustomed to actions of an apathetic character, to feelings tutored to survey the whole animal kingdom from a selfish point of view, to pleasures derived from low and degraded type of carnal

sources, peple of Europe could not be brought to refrain themselves from terrible revenge and bloody battles which have set their mark upon that country in fifteen centuries of blood and fire.

You, now, clearly see that the practical experiences of the western people are not much better than their theoretical principles of religion. It is not my purpose here to disapprove at one clean sweep even of the meritorious items of moral instructions conveyed in the sacred scriptures of Christianity. From a comparative study of the older and later days literatures on Religion, I am forced into the conviction that the purer atmosphere by which the grand personality of Jesus Christ found itself surrounded, was much impregnated with the genial influence of the Indian sages. It has been already pointed out to you that the Pythagorean system of philosophy which had begun to enlighten the understandings of the Westerns, long before the birth of Christ, received its light from the oriental seat of learning and civilisation. It is, therefore, no wonder that the religion of Christ is found impressed with the moral ideas of our saints and sages. Yet, in spite of so much influence exercised by the Eastern people over the minds of the Western through the personal means of Pythagoras, Socrates, Plato, Christ and others, the pure self-interest and barbaric actions of the West have still continued to remain deep-rooted in the minds of the main portion of its population.

Now the purifying process of the tainted souls as enforced by the philosophy and religion of India is based upon supreme kindness of heart and plain innocence of mind. Do thou good to all, never injure even the hair of a Being whether it be man or beast; always keep thou thine intellect perfectly clear and free from all contamination of passions or inebriation. If this serene discipline of mind be strenuously pursued, it will kindle in man the divine spark of love into a resplendent flame of ineffable bliss, and will fuse the unlimited and limited Beings of thought-power into an intangible luminary of an incomprehensible nature. Because, in the religion and philosophy of India, God is conceived to be infinite Love; he is the infinite embodiment of infinite Love. Uncovering the thick crust accumulated by the degenerating posterity, you will find this highest conception of the supreme Being and the means of its realization gleaming at the bottom of all sacred literatures of ancient India. To bring home to your mind this subject of great spiritual consequence, let me quote, here, a saying of saint Tirumular who existed some thousand and three hundred years ago.

"அன்புஞ்சிவமுமிரண்டென்பரறிவிலார்
அன்பேசிவமாதியாருமறிகிலார்
அன்பேசிவமாவத்யாருமறிந்தபின்
அன்பேசிவமாயமர்ந்திருந்தாரே"

"The ignorant say that Love and God are two things;
But no one knoweth that Love itself is God,
After one hath known that Love itself is God,
He becometh one with Love, one with God."

Now you see that the blending of the moral and religious principles gains considerable importance when viewed from the oldest teachings of all Hindu Scriptures. The West also, having its mental vision opened to see this important truth common to religion and ethics, approaches nearer and nearer to its full realization.

Let us hope for the day when the two great nations the Eastern and the Western levelling the predominent characteristics of their lives, will cultivate the fruitful religion of spiritual wisdom.

Let us ardently await the beneficent stage of thought into which the individual interests of the West will melt, giving rise to equity and brotherhood in its stead.

Let us earnestly pray for the time in which the thoughtful sons of India awakening from gross materialism into which they are just entering to court fictitious rest, will apply themselves once more to work on the spiritual plane, joining hands with their brethren of the West to equalise their life-movements on such a peaceful and happy ground.

TWO NEW WORLDS.*

(*By E. E. Fournier d'Albe.*)

"They that know the Day of Brahman to endure for a thousand ages, and the Night thereof to endure for a thousand ages are the knowers of night and day" (Bhagavad-gita).

The author of this small but interesting and important volume endeavours to show that the visible universe as known to us, is but one in a chain of similar universes contained one within the other, and differing only in the size of their elementary constituent particles. The atoms of one universe are the suns of the next finer universe; the electrons are its planets; the next universe below ours in the scale of sizes may be called the infra-world; the next above, the supra-world; these are the two new worlds referred to in the title, but they may of course be an infinite series in both directions. The units of time and length in these several universes are changed in the same proportions; thus the units of length and time in the infra-world are reduced 10 times, leaving velocity unaltered, for one infra-centimetre per infra-second exactly equals one centimetre per second. The relativity of time and space, even from the point of view of physical science is clearly brought out. These conceptions are indeed not things outside of ourselves, but part of our mental machinery only, by which we perceive things apart, and without which no conception of plurality would be possible.

The author proceeds in a series of clearly presented arguments to sketch the conditions prevailing in the infra-universe, where each of our atoms is a sun, and each of our electrons a planet. The infra-universe is so small that its 'starry heavens' appear to us as a minute microscopic speck; yet there is no reason to suppose that life, not unlike our own may not exist upon its planets, for size is a purely relative affair! An infra-year is what *we* call a thousand billionth of a second. The life of our sun, estimated at 50 or 100 of million of our years, would amount to about a ten-millionth of a second on the supra-world scale. And so the relation of universe to universe is sketched out, presenting to the mind an infinity, not only of the physical universe as known to us, but of orders of universes larger and smaller, and as the scheme is elaborated in detail.

The chief interest of this work to us seems to be in the psychological deductions which can be drawn, and at which the author hints not obscurely. Just as Indian thinkers, by pure

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* Longmans Green, London, 1907, price 3-6.

thinking, intuitively perceived the fundamental postulate of true philosophy, *viz.*, the entire subjectivity of time, space and causality, and Western science in the person of Kant reached the same result by the other way, of abstract reasoning and scientific proof, so here we have a physical illustration in exact scientific terms, of the Hindu conceptions of enormous distances and times obtaining in other spheres than ours. For example, a *kalpa* is a period of 4320 millions of our years, at the end of which the world is resolved into its constituent elements:—an approximation of at least the same order as that taken by the author of our book (p. 32) *viz.* 2000 million years as the life of the solar system.* The *kalpa* is spoken of as a day of Brahma, of which thirty form a month, and of these months 12 a year, and 100 of these years the period of his life (as a conditioned Iswara or personal God):—words that our author almost echoes, when he says that "there must be a supra-world—a world of a higher scale inhabited by beings for whom a trillion years are as a day, and the sun's life-period the shortest measurable interval of time"!

The author does not hesitate to consider the relation of 'soul' to the infinite series of physical universes: certainly the possibilities are strange enough. For example, our visible universe, represents to supra-man an object some ⅛ supra-inch in diameter. "It contains about 1000 million stars, or about as many stars as the lowliest organism known to us contains atoms. For aught we know it may *be* an organism". Is there a cosmic soul forming the sum total of the individual consciousness manifesting in the universe, and concerning which supra-man may speculate as we speculate concerning the soul of an amoeba? There can be no doubt that spiritual evolution consists in the expansion of consciousness (release from the bonds of personality); have we then to attain consciousness on a, to us, cosmic scale, only to be 'born' as an 'amoeba' in a supra-world? Here is suggested a physical parallel to the idea of "progressive emancipation" by the *devayana*, the "path of the gods'; it is probably interesting only as such a parallel. For after all we have so far been dealing only with physical universe, of which ours is the pattern. From a Vedantic point of view, of course, all these worlds are part of the *samsara*, and we as Atman, are incarnate in them all though conscious only of our individual atman in each. And we do not really know, speaking in the terms so far used, into what world we are

*I do not, of course, lay any stress upon the actual numbers, only upon the identity of idea, arrived at independently and by quite different processes.

born at death. "We may be landed in some other link of the chain of worlds, or in an entirely different kind of world." For observe and this our author, who is no crude materialist, expressly indicates the existence of this infinite series of physical universes does not preclude the existence of other kinds of universe – 'other worlds' or 'lokas', with the conditions of which we have at present little in common. Of these also more knowledge may be possible in the future; for, "In taking control of nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and telepathy were once almost universal. They have been deliberately atrophied in order to fit man for the conquest of nature. The human mind not only requires delicate senses and perceptions; it also requires certain blindnesses and insensibilities. Some sensibilities have been crusted over. Man has become a crustacean as regards some of his faculties. These have become 'occult.' When they are once more required, they will again come forth. They are beginning to come forth even now."

The author anticipates an enormous increase in man's control of nature; and then what follows? A greater and greater control of the means of existence, with no more consideration for its meaning and goal than the present would be a growing nightmare, from which the evidence of the re-acquisition of lost spiritual faculties is the promise of deliverance. When the bulk of knowledge increases to ten and fifty fold the present, "when activities have to be spread over geological periods instead of lifetimes, man will, in order to cope with them, either have to prolong his life, or find a new way of permanently recording his experiences. Both ends may possibly be accomplished by a thinning of the veil which divides embodied man from the accumulated intelligence of his ancestors, who poured forth by the million every year into that unknown realm of existence with which the human race, for good reasons of its own, has severed almost all conscious connection." This may be taken to refer not only to communication with spirits of departed human beings; but of intuition, the method of genius. One cannot but believe that all knowledge is really an absolute thing, and that man in his progress, rather discovers than creates it. What are we to think of the mathematical genius, who gives without a moment's reflection the (correct) answer to questions involving enormously difficult mathematical calculations, say the cube root of some very large number? and of the similar phenomena of genius in other branches of knowledge? It is more than possible that intuition of this sort,

belonging to the imaginative or real side of man which is not fettered by conditions of time, space, etc, is a higher and more enduring, and ultimately mere certain faculty than reason; though now requiring to be checked and controlled by that very person itself, which is bound up with, and alone can be said to understand, this phenomenal world.

To return to the main thesis of the volume, it may appear that the conception of an infinity of material universes lacks a unifying principle and presses upon the mind with all the weight of an incubus. Where is that unifying principle upon which we may rely to deliver us from the intolerable complexity of phenomena? The true answer has been given in India long ago. It may be summarised in the compound word, *brahma-atma-aikyam,* "unity of the Brahman and the atman." All consciousness is really one; and it is upon that consciousness that phenomena in all their complexity depend. The same answer was given by Plato when he perceived the world as idea, and by Kant, when he perceived the world as Will. Our author's position is the same. "I prefer," he says "to look upon material phenomena, as symbols of mental phenomena." That it should be necessary to ask at all where there can be found an unifying principle such as we have spoken of, "shows how a mechanical view of natural phenomena has obscured our appreciation of the realities underlying all human understanding. Atoms, electrons, material objects generally are not realities. They are *our* conceptions of realities which affect our sensorium, constructed in our minds from materials supplied by our past experiences. Our experiences are the only realities of which we have definite evidence, and these are finally resolvable into sensations and memories of sensations. By an act of faith we extend our own sphere of sensations to include spheres which we perceive to be similar, and we thus are enabled to see with other person's eyes and remember with other person's memories. By another act of faith we postulate an 'object' behind a bundle of permanent or recurring sensations. These sensations are the symbol of that object, the signs by which it reveals its presence to us. No doubt the object contains some ultimate reality but what that ultimate reality may be, what the rest of its properties are, we can only faintly guess. We have only one key. *In ourselves* we can observe both the inner reality of a thing and its external and visible symbol".

Thus our author speaks almost in the terms of Indian philosophy. An extract from Professor Deussen's "Philosophy of the Upanishads" will emphasize the identity of the point of view :– "If

ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, *in our innermost self*. It was here that for the first time the original thinkers of the Upanishads 'to their immortal honour, found it when they recognized our atman, our inmost individual being, as the Brahman' the inmost being of universal nature and all her phenomena".

Materialism in Western science has been a passing phase; it belongs already to the last generation. For the accumulation of facts does but give the opportunity for wider and wider generalisations, of which the last and most fundamental consists in the reduction of all variety to that one unifying principle by which, when known, all is known. Thus Western thought is progressing extraordinarily fast in the direction of Indian idealism. At the same time there is in the West a growing appreciation of the ideals of Indian civilization. I do not doubt that within a hundred years the culture of India will be valued in the west as that of Greece is to day; her achievements in philosophy, literature, science and art cannot ultimately be ignored, but must take their right place in the scheme of human culture and civilization.

Meanwhile, *very* much the reverse is true of English educational ideals and methods in India. The subject is too wide to enter upon here, but in relation to science, it may be said that it is absurd to think that teaching the facts of science, in a superstitious and realistic manner, is offering intellectual emancipation to a country that evolved a truly scientific theory of the universe so long ago, and in whose daily life the philosophical point of view is taken a matter of course. Scientific facts are of extraordinary use from an utilitarian point of view: they *may* also, properly treated, be a means of culture and the very means of salvation from the 'intolerable complexity' of the phenomena which at first it seems to intensify. I say 'may,' because although science may speak of inert atoms and eloctrons as realities, without troubling about the ultimate reality behind them, yet that is going only halfway on the road which leads to intellectual emancipation. "Our next step in the exploration of the universe must be to get at its inner soul and meaning". No hint of these in the teaching of science in India! But the idea is an integral element in Indian culture; and only those can truly serve India who come to fulfil, not to destroy her culture. Science will not serve her, if she is to give up philosophy in exchange for it.

Meanwhile India must take her place again amongst the scientific peoples, not as a follower, but again as a leader. India is a congeries of little and great peoples, united by one historical tradition and national sentiment; may not all these contribute to the scientific picture of the world which mankind is making for its behoof? The value and vitality of the culture of many so-called lesser peoples has been surprisingly demonstrated of late in Europe, and the volume under notice is an illustration of the vitality of their intellectual life; and of their essentialness in the scheme of civilization; for imagination as necessary in science as in art, is in smoke strong amongst the Kelts and it is accordingly not surprising to find that its author is an Irishman, and this year President of the Pan-Keltic Congress held in Edinburgh.

Dr. A. K. COOMARASWAMY, D. Sc.,

One of the greatest men of science has passed away in the Right Honourable Sir William Thomson Lord Kelvin at the ripe old age of eigty-three. He was born at Belfast in 1824. When ten years old, he entered Glasgow University and after a distinguished career, went to Cambridge where he graduated as second Wrangler and first Smith's Prizeman. Amongst his most famous inventions are his Electrometers, his standard compass, his sounding machine, his log, his hot and cold tap, the mirror, galvanometer and his Electric supplymeter. For more than 50 years the world of applied science was enriched by his discoveries and his brilliant inventions. His published works cover a wide field and show the range and penetration of his great intellect. His strongest claim to the gratitude of India is his generous appreciation of the great work and the epoch making discoveries of Dr. J. C. Bose.

* * * *

Educate your heart till it loves to practice the golden rule; strengthen your will while it can be relied upon; see a Right, and smooth ways lie before you.

* * * *

Nobody will come to help you, if you put yourself forward as a leader . . . kill self first if you want to succeed.

Swami Vivekananda.

DIET IN RELATION TO HEALTH.

A LECTURE DELIVERED BEFORE THE PSYCHO-THERA-PEUTIC SOCIETY, ON NOVEMBER 18, 1907.

By Sidney H. Beard

(*President of the Order of the Golden Age*).

The subject of Diet in relation to Health is worthy of earnest study and consideration on the part of every thoughtful member of the community, for it is most intimately connected with our physical and mental well-being, and with that of our children and our race.

This living temple which we inhabit—the physical instrument which we psychic beings use in order to do our work and gain our experience on the physical plane—is continually being created and re-built. We are told by scientific authorities, who are supposed to know all about such things, that every cell in the human body is displaced and renewed once a year. And as this process of continuous reconstruction is the result of the provision and incorporation of material appropriate for the purpose, it must be obvious to every intelligent mind that a wise selection of such material is a matter of very consideradle importance.

We do not expect to get our villas or mansions well built if defective bricks and mortar and cheap timber are employed. Erections so constituted are commonly known as examples of "jerry building," and every sensible person who decides to have a house constructed for himself is careful to specify exactly what materials shall be used, so as to ensure good quality and proper quantity. And yet, although we show such care about the building of these temporary inanimate dwellings, that we can easily part with if we find them in any way defective, few of us take any trouble about the building of that living tabernacle which is our permanent earthly habitation, and from the defects of which we cannot as readily escape.

The Science of Dietetics, which may also be termed "the Art of body-building," has been much neglected in the past, both by the general public and the medical profession. Most of us have been brought up entirely in the dark, as it were, concerning this matter; and it is in consequence of such prevalent neglect and ignorance that our hospitals, asylums, and prisons are overcrowded, and that abundant evidences of physical deterioration are everywhere apparent around us—which statement I hope presently to prove to your satisfaction by the logic of indisputable facts.

A POPULAR AWAKENING.

But in these days of increasing enlightenment, of spiritual awakening, and of realisation on the part of many progressive souls that sickness is *preventible,* that effects have causes, and that Nature's laws cannot be transgressed with impunity, a general spirit of uneasiness and anxious inquiry is becoming noticeable. The more intelligent members of the community are beginning to *think* about the Food Question. They are getting tired of taking pills and drugs, and of paying doctors bills without getting much benefit, to say nothing of expending large sums for the privilege of being operated upon for appendicitis.

In all sections of society individual protest is now being made against the coarse and unhygienic dietetic habits of our forefathers and our contemporaries. Thousands are beginning to recognise the fact that pure and vital food makes pure and healthy blood, that pure blood and strong vitality give immunity from disease, and that it is unbecoming for an artistic, cultured and spiritually minded soul to allow his or her body to be perpetually used as a grave for the mortal remains of slaughtered animals.

Before proceeding further I should like to ask your indulgence as members of the Psycho-Therapeutic Society if I lay very considerable emphasis upon the absolute necessity of dietetic amendment in all cases of sickness in which natural and hygienic law has been violated. I do so, not because I undervalue mental, magnetic, and psychic treatment, but because I am convinced that the root causes of human malady must be removed if permanent improvement in health is to be secured. I have personally proved and witnessed the helpful efficacy of psycho-therapeutics, and, therefore, I fully recognise the value of the work of this Society, and wish you great success and the Divine blessing upon your efforts to relieve pain and sorrow. But I have come here at the invitation of your Committee to place certain facts before you concerning Dietetics in relation to Heath, and this being my position, I trust you will not take it amiss if I strongly urge the claims of our modern Food Reform Movement, and ask for your earnest consideration of the same.

FLESH FOOD UNNATURAL.

Flesh food is *unnatural* for man. Our greatest anatomists and naturalists, including Baron Cuvier, professors William Lawrence, F.R.S., Sir Charles Bell, F.R.S., Sir Richard Owen, John Ray, F.R.S., Pierre Gassendi, and Dr. Pouchet, are unanimous in stating that our physical stucture is that of a fruit-eating creature, and Baron Cuvier goes so far as to say that "Man resembles the frugivorous animals in everything and the carnivorous in nothing."

Without going too much into details, I may state that all the Carnivora have large livers and a short intestinal canal, so as to enable them to digest flesh before it has time to decompose; whilst Man has a comparatively small liver and long intestines, like the anthropoid apes, who are all fruit eaters in their natural state. Consequently, when a human being consumes any portion of the dead body of an animal he does so at the risk of suffering from septic intestinal inflammation, caused by putrefactive ferments being generated in his digestive apparatus. Such inflammation used to be called by its right name a few years ago but now it is fashionable to label it "appendicitis" because it generally takes place in the cæcum (a kind of sharp corner in the intestinal passage where obstruction often happens), which is situated close to the much-maligned but generally innocent, "appendix," and therefore involves it in the inflamed state that arises.

It is a fact that the digestive apparatus of the higher apes is almost indistinguishable from that of man, and that their physical structure is virtually identical, hence Linnæus classifies man as being at the head of the anthropoid mammals.

To eat the flesh of slaughtered animals is therefore contrary to our Creator's intention and purpose—and this view of the matter is confirmed by reference to the utterances of the world's most truly inspired prophets in every age. Amongst those leaders of human thought who have practised or advocated total abstention from flesh food I may mention Pythagoras, Plato, Aristotle, Socrates, Buddha, Seneca, Hypatia, Plutarch, and Daniel; the first Christian Apostles (and, doubtless, their Master and Lord), the Christian Fathers. Tertullian, Origen, Chrysostom, Clement, and others—Milton, Isaac Newton, Newman, Franklin, Wesley Swendenborg, Tolstoi, and General Booth. I might also mention a crowd of more modern witnesses, including a large number of physicians, eminent churchmen and journalists, the latest accessions to the list being our present Pope, the Rev. R. J. Campbell, and Dean Wilberforce.

As members of this Society you will, I am sure, realise the importance of our living in harmony with Natural Law, and will be well aware how inevitably penalty overtakes those who transgress against the physical laws of their being. Let me, then, ask you to reflect concerning the vast amount of pain and sickness we see on every hand around us, to remember that such must have a fundamental cause, and to endeavour to trace our disease to its true source in those physical dietetic sins which are at present so prevalent amongst us.

MEAT UNNECESSARY.

Flesh-food is *unnecessary*. Any remarks concerning this point may well appear to be superfluous, but as the time-honoured delusion still exists in some minds, that health and strength cannot be maintained without a liberal supply of butcher's meat, I feel that I ought to remind you that the Roman and Spartan armies won their victories on a bloodless diet; that the Japanese, who appear to be able to outmarch and outfight anybody if necessary, have been non-carnivorous for many centuries; that many of our most famous athletes are vegetarians; and that the chief long-distance athletic records are held by them.

Concerning the longevity of abstainers from flesh food let me say that last year a meeting was held in London and was addressed by a number of octogenarian and nonagenarian food reformers, who astonished their audience by their vigour and by their enthusiastic advocacy of simple living and a dietary of fleshless food. And, more wonderful still, I hold in my hand some photographs of a man (Capt. Diamond, of San Francisco) who has abstained from flesh food for over 80 years, and who is now, at the age of 111 years active, vigorous, and healthy. At the age of 107 he was boxing, cycling, and teaching physical culture to a class of young men, and a doctor who examined him last year declared that he saw no reason why he should not go on living for an indefinite period to come.

Experiments recently conducted in the American Universities at Yale and Harvard, by Professor Chittenden and Fisher; in London by Dr. Josiah Oldfield; and in Brussels by the University authorities, have proved that abstainers from flesh, if properly fed on fruits, cereals, and milk, have superior health, stamina, and endurance. The results of these experiments are corroborated by the experiences of thousands of reliable witnesses of all ages who engage in every form of mental and manual toil.

FOOD THAT IS INJURIOUS.

Flesh food is *injurious*, and the chief cause of human malady, for the simple reasons that it quickly decomposes and putrifies, that it is heavily impregnated with uric acid and other toxico waste products, even when animals are healthy, and that it is only too frequently infected with disease. The human body under normal conditions generates about three grains of uric acid per day, this would appear to be the normal amount that can be eliminated, and you can easily judge how deleterious flesh must be, and how prone to develop uric-acid diseases, such as Gout, Rheumatism, Calculus, Bright's disease, etc., when I tell you that a pound of lean beef

contains about 14 grains of uric acid, a pound of liver 19 grains, and a pound of sweetbread nearly 70 grains. Need we wonder that about half the people we meet are suffering from some form of uric acid accumulation and poisoning ?

More than 50 per cent. of the cattle of Great Britain are tuberculous—or, in other words, "consumptive." In fact, the British delegate to the International Meat Trade Congress, held this year at Hamburg, declared that if the tuberculous cattle of the United Kingdom were to be compulsorily slaughtered, "it would practically mean *extermination* of our herds."

The recent Royal Commission on Tuberculosis declared that this disease in the human subject is often the direct result of introduction into the human body of the bacillus of bovine tuberculosis, and that "the milk coming from consumptive cows ought not to be used as human food at all." From this Resolution we can easily draw the conclusion that the flesh of consumptive cows is equally as dangerous, seeing that the inner part of a joint of meat never reaches boiling point, and that the bacillus can survive a temperature of boiling water, even if subjected to it. Our policy as a nation in multiplying hospitals for consumptives, while no effort is made by the State to prohibit the eating of the bodies of consumptive animals, resembles that of the man who picked up apples with one hand whilst he threw them down with the other. We isolate our human consumptive patients—and wisely so, for the disease is very contagious—and then we eat up the sub-human ones, and yet consider ourselves sane.

Let me also remind you that the animals who are slaughtered and sold for food without any adequate inspection—in fact, without any inspection at all outside our great cities—suffer from anthrax, swine fever, pluropneumonia, sheep-scab, foot and mouth disease, and infestation by parasites of various kinds ; and that such undesirable material for body-building often produces dire results in those who are so unwise as to consume it and to give it to their children. Let me also draw your attention to the fact that our worst disease, Cancer, has increased in extent and frequency in exact proportion to the increase of the meat consumed in this country ; and that at the present time one woman in every eight, and one man in every twelve, past thirty-five years of age, must expect to die of Cancer if such are flesh-consumers. The amount ot Cancer in each country is in exact proportion to the amount of flesh consumed by the inhabitants, as is shown in the statistics contained in that comprehensive book that was published last year by the Hon. Rollo Russell, entitled "Strength and Diet in Relation to the Life of Nations." Many of our most eminent Cancer

specialists, amongst whom I may mention Dr. Alexander Marsden, Dr. Roger Williams, and Dr. Robert Bell have expressed the opinion that flesh eating is one of the chief causes of Cancer, and every year this conviction is gaining ground amongst our most progressive medical men.

My own study, observation, and experience, have convinced me that the *cure* for Cancer will be found in its *prevention*—by simple, natural, and hygienic living and abundant exercise; that the disease is the result of blood poisoning arising from the accumulation in the system of partially decomposed animal tissue; and that unless the unseemly habit of eating the dead bodies and internal organs of our fellow-creatures is abandoned we shall continue to be afflicted with this terrible penalty for wrong-doing.

THE CHIEF CAUSE OF DIPSOMANIA.

Flesh food is the chief cause of *Dipsomania*. In countries where carnal diet is not habitual the Drink Problem is virtually unknown. Fruitarian drunkards are conspicuous by their non-existence, and it has been demonstrated, in the Inebriate Homes of the Salvation Army and elsewhere, that the worst dipsomaniacs can be speedily cured by a well-selected and nutritious fruitarian dietary.

When men are properly nourished upon non inflammatory diet, that is rich in proteid and nerve and tissue-building substance—such as nuts of all kinds, and their products; cereal foods (wheatmeal, oatmeal, macaroni, rice, etc.); legumes (haricots, lentils, and peas); fruits of every sort; and dairy produce (cheese, milk, and eggs), they do not crave for strong drink, nor are they in danger of taking alcohol to excess.

The carnivorous habit involves the brutalisation and degradation of thousands of men, women, and boys through their employment in most revolting forms of work (viz. butchery and offal cleaning, etc.). It also brings upon their posterity abnormal evil and homicidal tendencies, thus inflicting upon society in general much suffering and loss. Such influences must be inimical to the health of mankind, and as human solidarity is an ungainsayable fact, the innocent are made to suffer with the guilty.

Let me also remind you that the adoption of a natural and fleshless dietary will create an immensely increased demand for agricultural labour. The land will support about eight times as many men when devoted to the production of fruit, cereals and market garden produce, as it will when used for boviculture. Thus the alarming evils of rural depopulation and the overcrowding

of cities will be rendered possible of alleviation. "Back to the land" is the only real remedy for the sorrows of Slumdom and for our racial deterioration, and a national Food Reformation is essential as a preliminary step to this.

THE CRUELTY INVOLVED.

Before concluding I must ask you to bear with me if I mention the appalling amount of pain and cruelty that is inflicted upon animals in order to meet the demand for flesh food; and that, seeing the suffering which is involved in the flesh traffic is inflicted needlessly, it is but reasonable to expect that Nemesis in some form will overtake those who are responsible in the matter.

Death by violence in its most brutal forms (unmitigated by pity, alleviation, or mercy) is meted out to at least a million large animals every day in what are called Christian countries—and this, after the infliction of untold suffering in cattle trains and cattle boats. Such violation of the spirit of Humaneness and of the Law of Love towards one's fellow-creatures may reasonably be expected to bring a terrible Karmic retribution upon those who are accessories, before and after the fact, to such ruthless exploitation; and this is actually taking place before our very eyes. Those who live by the knife only too often perish by the knife, as is illustrated by the two million surgical operations that were performed in this Metropolis alone last year. I venture to hold the conviction, and to affirm that, had the people of this country been living a simple and natural life and subsisting upon the fruits of the earth instead of upon the products of the shambles, most of these operations would have been unnecessary, and many homes would have been saved from the dark cloud of sorrow and from visitation by the Angel of Death. One very prevalent malady alone is sufficient as an example. I refer to Appendicitis, which has been declared by the highest medical authorities in France, America, and elsewhere to be the direct result of flesh eating. It is caused by the decomposition of annual tissue in the human intestine, and is a complaint from which fruitarians are practically immune.

PERSONAL TESTIMONY.

I affirm, without fear of contradiction, that the carnivorous habit is highly detrimental both to individuals and the State, and I hold strong convictions on this matter, because I speak from long personal experience and observation of the deleterious effects of our conventional diet, and of the benefits that result of living upon wisely chosen fruit and cereal food combined with dairy produce. When I retired from my profession twenty years ago I was a prematurely old man, and a physical wreck through attempting to live upon our conventional meat and white bread

diet, whilst undergoing great mental strain. I was too nervous to mount a horse, was obliged to wear glasses for double astigmatism, and was too weak to walk a mile without fatigue—and I *failed to recuperate*. But thirteen years ago I became a total abstainer from flesh food and adopted a natural dietary, with the result that I now feel many years *younger* instead of *older*. I have not had a day's real illness during this time, although I have done the mental work of half a dozen men ; I have not worn spectacles for the past eight years, and am now able to ride twenty miles without dismounting, and to play 60 or 80 games of tennis withont undue fatigue. Similar benefits have accrued to my family, and for ten years our doctors's bill amounted to 5s. only, that sum being expended on behalf of one of the servants. I have also seen scores of men and women find improved health from adopting a similar course, and I have witnessed many die a premature death through failing to amend their dietetic ways.

In view of these facts, which I could multiply *ad libitum* if time permitted let me appeal to each one of you to lend your influence to the great Food Reform Movement which is now spreading all over the globe, and thus to hasten the time when human pain and sorrow will be reduced to a minimum. Let me urge you to make this important change in your daily habits, not only for the sake of others and for the sake of the groaning animal creation (that can only thus be emancipated from human tyranny and cruelty), but for your own sakes, and in order that you may more speedily reach those higher physical, mental, and spiritual planes that are awaiting us all. You will find purity in diet a great aid to self-culture, and to the attainment of physical and mental efficiency. And you will also find that furtherance of the Food Reformation on your part will be a most direct and practical way of *preventing* human suffering, of increasing human happiness, and of helping to emancipate our race from many of the physical and social evils and limitations which now afflict us.

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Madras N. C. S. India

SCENES FROM MODERN LIFE.

(BY T. N. VAIDESWAR.)

SCENE I.

Krishna.—Dorai Babu, how long do you intend stopping away from work? Why should you not join your journal again? Go to Madras—the quiet presidency town—take your junier with you, and put him to school—yon joining your office : or taking up a job in the local Court.

Dorai Babu.—Dear Brother, I won't take up any calling here. Neither would I lead a servile life hereafter. I must have some independent work to attend to; and the best I could do for it is to be at the head of a journal or to set up a business. I can't accept a 15 or 50 Rs. post, and be at the mercy of a raw Civilian, knowing nothing of the country or its manners and worth.

Krishna.—Well, Dorai Babu, you may establish a paper and be its Editor, for you know iull well about journalistic work. But you are too outspoken for the work: You won't care for the favour or frown of a European Sahib and—which is worse—you will allow your pen to run riot on his misdeeds. There will be the Seditious Section 124---A to look after you always, if you write what you think true. If you do not commit to paper what you think just, you are a traitor to your country and profession. So don't take up that job now. Please wait for it till the dawn of Democracy. Your idea is, indeed, commendable: let it be one of the nature of an industry, so that there may be a chance for many to live by your cause.

Dorai Babu.---No, brother: there is nothing to be afraid of in sedition. Naw a days the air is surcharged with sedition, defamation, and other *tions*, and the majority of cases in the Chief Magistrate's Court is seditious; so much so that the section, it seems, has almost lost its vigour and vitality. It could be seen for the last few months there were few cases other than that of seditionists, and as a sequence we have a new enactment "The Seditious Meetings Act." Another thing---if I am sent to the lock-up. I go there on behalf of the popular and national cause, which as you know is not degrading or disgraceful. If a whole nation is to be profited at the incarceration of one or few why should not they do so? As to business—it is a quiet-going concern free from the troubles and turmoils of a like nature. I will, according to your advice, for the present, set up a business—a Weaving Factory, whereby many could earn a living, and I would be doing something for the country's cause, by encouraging *Swadeshi* enterprise.

SCENE II.

Krishna.—*Swadeshi* ? You young fellow ! how is it, you always touch at something fiery and dangerous ? Know you not that it is the talk of *Swadeshi*, and its concomitant, *boycott*, that has created so much of the hallaballoo and fuss in Bengal, that it has driven them to danger and despair ? It is what has made every Bengali home a scene of martyrdom : it is the *sound* of which that every whiteman dreams and dreads. Don't you know the various towns in Bengal proper and Curzonised-Bengal that have been punished for the innocent acts of the young in the matter of *Swadeshi* ? Don't you know that now and then innocent school boys there are incarcerated for no serious fault other than that of *Swadeshi* or *Boycott* ?

Dorai Babu—Yes, my Boy : Pray do not rush into fury all on a sudden. Let reason guide you, me and everybody else. It did create much fuss and more substantial good to the Indian community at large : It has not driven anybody to danger or despair ; but it has steered the Indian Industry right across the troublous sea of Foreign Competition which was wind-bound till the formation of such a propaganda. It has caused a severe strain to the nerves of several mills in Lancashire and elsewhere, and has decreased the importation into India of foreign goods by hundreds of thousand yards at the onset itself. True it is that a few Bengali home has become a scene of martyrdom ; but are they any the least sorry for it ? No : they work with redoubled joy and vigour, and each and every man wants to be incarcerated, only if it is in the advancing tide towards India's good. What if a few suffer imprisonment for the good of a whole country and a sacred nation ? I know the incidents of Curzoned-Bengal, Fuller-*Regime*, the Risley circular for school boys, and all that : but only think that every act of the divine dispensation—as the venerable and venerated martyr Lala Lajput Rai remarked while in the fort of Mandalay—is to shape our destiny to something good and noble. You see that Bengal in spite of all its reverses and mishaps is persistently insisting in agitation, and the sister provinces are following suit. Every aggressive and oppressive enactment of the Bureaucracy is pooh poohed, in constitutional manner, with due deference to authority and order, and the aim is again fixed at the goal. They know that constitutional agitation has paved the way for the attainment of Self Government from the rulers of the land who domineer over them. She would not retain from constitutional agitation—the birth-right and privilege of every free born British subject—and she shall not turn her back till she finds herself in *terrafirma*—the aspired goal—the Autonomy.

"*The Mysore Review.*"

HONEY AS A FOOD.

Dr. C. S. Carr, M.D., Associate Editor of "The Health" writes as follows :—

"I am often asked to prescribe food for people who are desirous of getting fat. There are a great number of lean, lank of cadaverous people who want nothing so much as to put on a little extra flesh," "what shall we eat ?" they are all asking.

Although I never encourage the idea of people wanting to make themselves fat or lean by the selection of food simply, yet if I were going to prescribe a food with the specific purpose of fattening, it would be honey.

Honey is very nutritious and is especially rich in fat forming materials. It is an Ideal winter food, and has an admirable effect upon the mucus membranes of the respiratory tract. It is not only an exceilant preventive to colds, but has a remedial effect when a cold has been required. It is laxative in its effect, and is rich in heat making, flesh-forming ingredients.

Under the the Pure food law goes into active operation it is very unsafe to buy strained honey.

There are so many imitations and adulterations of strained honey that the honey had better be bought in the comb.

In eating honey-comb, a little care should be taken not to swallow too much wax. Beeswax is also absolutely indigestable, and there is slight danger of forming a wax ball in the stomach, This danger, of course, is very remote, but still sufficient to take into account. It would be advisable, therefore, to buy the honey in the comb and strain it yourself. If not, in eating the honey a little care should bc used to avoid swallowing the comb.

Thanks to the Pure Food law, however, we will soon be able to buy strained honey or any other canned or bottled food, with a reasonable assurance that we are getting what we are paying for."

WANTED

THE following old numbers of the *Siddanta* Deepika. Vol. i. Nos. 2, 5--7, 12. ii. 8, 9, 11. iii. 4 iv. 4. vii. 2 & 3. Gentlemen who are willing to dispose them of. are requested to write to the Manager, The Siddhanta Deepika, Choolai, MADRAS, N. C.

OUR TABLE.

The Open Court. The January, 1908, number of this interesting magazine lies before us. The number opens with a fine frontispiece "The Trial of Galileo Galilei," with a good account of Galileo Galilei the greatest son of Italy, born at Pisa February 15, 1564 and inventor of Thermoscope, Telescope etc., by its talented editer Dr. Paul Carus. In the course of the article the Editor puts forth as follows :---" Galilei was a naturalist, an investigator, a thinker. He did not care to fight the battles of Free thought. He was not a leader, not a partisan, yet-he was too earnest to simply ignore the religious question and leave to others the problem of Harmonizing the facts of experiance with the Bible, and it was this attitude of conciliation which led him into grievous entanglement."

" On January 8, 1642, Galilei died in his villa at Arcetri. His body was first buried in the chapel of the Novitiate at Florence, but finally in 1737, was removed to the church of the high cross (Santa croce) where a beautiful monument has been erected in his honour. The Books of Galilei remained in the index for over two centuries and were struck out only in 1835 in silent recognition, that his condemnation should henceforth be regarded as an error. The following is the list of its many excellent articles :—The Present Religious crisis ; The Religion of Humanity and its high Priestess ; Cryptic Legends and Their Significance ; Napolean and the Pope ; Napolean and Henry IV ; and the changing content of Sin.

" *The Extract.*" January, 1908. We have to acknowledge the first number of this new monthly review, published by 'The Latent Light Culture' Tinnevelly Bridge, and Edited by Professor T. R. Sanjivi. In the course of its opening article, the editor says : our aims in launching out this magazine are to put forth in a consolidated form, the best thought of the past and present ages ; to compare the theories of both the Eastern and Western thinkers ; to present lessons for the highest psychic and spirutual development of man to discuss occultism in all its branches, to compare the relations that exist between Eastern mantras etc., and western Hypnotism, suggestion etc, and to make out a Rational system for the quicker evolution of the 'Soul.' The issue under review also contains a good number of short articles such as, The God in Man ; The significance of the universality of Mind, Vedanta and what it teaches ; Life and its end and many others. We heartily wish our young contemporary every success.

Bala Bharata or Young India.—February, 1908. We thank the publishers for sending us some of their numbers. It is published by Messrs. Goodwin and Co, Mylapore, Madras at Re. 1 as. 8 per annum. The present number under review contains many excellant articles such as Patriotism, The Story of Nanda or the Path to Liberty, The Way to Perfection, The National Movement in India etc, The magazine has for its motto " Awake, Arise, and stop not till the goal is reached' We wish the "Young India" every success.

We heartily thank the Editors and Managers of the following Journals for sending us their valuable periodicals :---

1. The Theosophical Review, London 2. "The Cænobium" 'Villa conza' Suisse, Lugano, 3. " Cultura Expanola," Madrid 4. " Universal Republic," Portland 5. " The Open Court" Chicago 6. " The Mazdaznan," Chicago, 7. " The Vegetarian Magazine" Chicago, 8. The Indian Magazine, London, 9. "The Herald of the Golden Age," Paignton, 10. The Abkari, London, 11. " The Harlinger of Light" Melbourne, 12. " Journal of Man," Chicago, 13. The Health Record, London, 14. The Theosophist, Adyar, 15. The Prasnottara, Benares, 16. The Hindu Spirutual Magazine, Calcutta, 17. The Extract, Tinnevelly, 18. The New Reformer, Madras, 19. The Brahmavadin, Madras, 20. The Astrological Magazine, Madras, 21. The Sen Tamil, Madura, 22. The Bala Bharata, Madras, 23. The Vivekachintamani, Madras, 24. The Tamil Zenana Magazine, Madras, 25. 'The Tamilagam,' Tanjore, 26. The Crescent, Coimbatore, 27. " The Patriot," Bombay, 28. 'The Indian Nation,' Calcutta, 29. " The Trained Teacher," Madras, 30 " The Hindu Organ," Jaffna, 31. " The Maha Bodhi Journal." Colombo, 32. " The Industrial India," Calcutta, 33. " The Grail," New York, 34. " The Path," Sofia, Bulgaria.

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Flies cannot be destroyed by killing them, for they multiply too rapidly. Flies lay 200 eggs on the average, and according to careful observation one fly will produce on six generations one hundred millions, *i. e.*, 128 with 14 ciphers. The surest way is to kill the larval with crude coal oil when they are hatching on manure heaps " *Pharmace centralhalle.*"

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A failure will teach more than success, if it be regarded in the light of a high ideal.